



PUBLISHED EVERY FRIDAY MORNING FOR THE PROPRIETOR, BY JOHN RAMSEY. N. CLEVELAND FLETCHER, Editor.

A SERMON. BY L. S. EVERETT. The Hope of the Gospel.

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that which is invisible. —Heb. 6: 17-19.

Christians of all denominations concur in admitting the importance of obtaining a hope. By this it is meant, that a hope of salvation, a well-founded expectation of a happy immortality, is thought to be important. And it is so; for, without the sustaining influence of such a hope mankind would be poorly prepared to endure the unavoidable evils of life. We often need a strong consolation, to enable us to bear up, under circumstances of trial and affliction, the burden of our woes; and it amounts to no more than a compliance with the dictates of common prudence, to flee for refuge, from the impending calamities of life, to the oath and promise of God, that we may obtain, from these "immutable things," a hope which maketh not ashamed—a confidence which nothing can destroy or weaken. This is the hope of the gospel—a hope full of immortality.

He who looks beyond the bounds of time, when what we now deplore shall rise, in full immortal prime, and bloom to fade no more.

The expectation of earthly enjoyments, to which we have not, as yet, attained, is often serviceable, as an encouragement, as an incentive to exertion. But there is a hope, the influence of which is far more beneficial—there is a hope, which is as "an anchor of the soul," at all times, and under all circumstances;—which, unlike our earth-born and perishable expectations, "is sure and steadfast." This is the rational Christian's hope; the rich inheritance of the believing heart; a hope which enables the soul to lay hold upon eternal life, and to anticipate joys untold; to grasp the world in its warm embrace, and present its redeemed, and immortalized, and faultless at the throne of God.

In directing your attention to some of the distinguishing characteristics of the Christian's hope, I will give a definition of the term in the language of another. "Hope," says Cruden, "is a firm expectation of all promised good things, so far as they may be for God's glory and our good, but especially of eternal salvation and happiness in heaven, when we shall be conformed to the Son of God." This is the sense in which the term is obviously used in the text. And now, let us consider, for a moment, the vastness of the blessing embraced by a hope like this. It is the firm expectation of all promised good things; and what hath the Almighty promised?

He hath promised that he will never leave nor forsake us. He hath promised that he will reward and punish us, "according to our deserts." He hath promised that all shall know him from the least to the greatest—and to know him is life eternal. He hath promised, with an oath, that unto him every knee shall bow, and every tongue shall confess, that in the Lord they have righteousness and strength. He hath given us the promise of eternal life in Jesus Christ our Lord. And we are assured that in Christ, the seed of Abraham, all nations, kindreds and families of the earth shall be blessed, by being turned away from their iniquities. He hath given us exceeding great and precious promises—they do, indeed, embrace all the good things desired by the benevolent heart.

The hope of the Christian, then, is the confident expectation of these promised blessings. And it is a very grateful consideration, that the holy Being who hath given us these precious assurances, will be glorified by the fulfillment of all his promises—that he will secure to himself the honors and praises of all intelligencies, by the accomplishment of his gracious purposes. He will glorify his own name by doing good to his offspring—by granting them that eternal life and happiness which he hath pledged himself to bestow. So that it hath not entered into the heart of man to conceive of the exceeding riches of his grace to us—ward—the infinite fulness of his love—nor of the benefits which flow from the fountain of divine goodness.

Think of the power of that Being who

created, and imparted motion to worlds and systems of worlds. Imagine what he would have done, if he had been influenced by a malignant disposition. In that case, each planet would have been a hell—each angel of his presence a devil—and all created beings subjects of immortal anguish! Ruin and wretchedness would have pervaded creation, and wild wrath would have blasted the germ of every comfort!

It was Benevolence that directed Omnipotence in all his sublime and glorious doings. His righteousness always beams complacently and kindly upon us. There is no frown upon his countenance. He delights in blessing us. What then, will he not do for us. He possesses the disposition and the power to save—to save you, and me, and all mankind. And he will save us, with an everlasting salvation; and, by perfecting the holiness, he will secure the ultimate happiness of all the ends of the earth. So whispers Hope, in the mild accents of heavenly truth, to the believing heart.

Do you tell me that this is going too far? Then hath God gone too far, in the revelation of his character and purposes. If we hope for too much, then it was wrong for him to spread out around us, and pour out upon us, the imperishable proofs of his love! If we expect too much, then God hath promised too much. Are we too confiding in his mercy? Then is the oath of Omnipotence too true!

Again: The hope of the Christian is sustained by the grace of God. Is there any thing like partiality in his grace? No. Then there need be no limits to our hopes of good at his hands—then may we lawfully hope for the salvation of all. Was that wisdom which devised the plan of redemption without partiality, and without hypocrisy? Yes! Then may we rely, with abiding confidence, upon the accomplishment of all that benevolence desires.

The grace of God, by which we mean his free and eternal favor, good will and love, is the source of all our blessings. The fact that the benefits which now flow to us so freely, come from the impartial goodness of God, unasked, and unmerited, inspires us with the belief, and the hope, that no creature, however degraded or unworthy, will be deprived of that eternal life, without which our present existence would be worth but little. The source of salvation, life, glory, and happiness, being in God, it cannot be exhausted. Refreshing streams will issue from it, to fertilize that world which sin has rendered a moral waste, and to make glad the city of God. These streams of grace, united into one broad river, and so broad and deep that we cannot pass over them. The ocean of God's love is without bottom or shore.

Again: The benevolent mission and labors of the Son of God yield a substantial support to a rational and satisfactory hope. It is known that he came into the world to seek and save the lost; that he brought life and immortality to light; and that immortality is set forth as the common blessing of mankind.

Call to mind the life and labors of the Savior. Imagine that you see him as he was seen by faithful witnesses, going about doing good—bending, compassionately, over the afflicted; extending his tenderest sympathies to the distressed; supplying the wants of the destitute; administering consolation to mourners; instructing the ignorant; healing the sick; and at last, when abandoned by his friends, and in the agonies of death, praying for his enemies, saying 'Father, forgive them, for they know not what they do.' What is the great lesson to be drawn from all this? His conduct speaks a language which while it consoles our hearts and encourages our hopes, should make us ashamed of all our contracted desires, and drive from our minds all thoughts less worthy than that which is full of immortality. We should remember that he came to call, not the righteous, but sinners to repentance.

Let us inquire—Did Christ labor for all, and will not all derive some benefit from his labors? Did he die for all, and rise for their justification, and will not all live, and be justified? Did he pray for the forgiveness of any who will not be forgiven? How can we, with such an overwhelming weight of testimony upon our minds, refuse to entertain the hope of salvation for all the world? It seems as if our ungrateful hearts, while oppressed with a sense of our obligations to God for his numberless blessings, had resolved upon dashing away the cup of consolation, and growing profane in the atmosphere of holiness.

And here let it be further observed, that we are to look to Jesus, to learn the moral character of God, and to ascertain what his intentions, in relation to our future condition, are. Suppose we should do so; what conclusion should we be likely to arrive at? Would not his con-

duct, his doctrine, and his precepts, encourage us to hope that God will abundantly bless the provisions of his grace, and satisfy a hungering and thirsting world with the joys of his kingdom?

Of this I speak confidently—there can be found nothing, either in the instructions or examples of Christ, that can, by any fair rule of interpretation, be urged as an objection to the doctrine of universal immortality and happiness. And, if we regard him as a representative of God, we must admit that the plan of grace includes all, provides for all, was ratified by the mission of him who died for all, and will fail, in a most material respect, unless all shall ultimately be gathered together in Christ.

Our hope, then, rests upon a broad and sure foundation—it rests upon two immutable things—upon the oath and promise of a God who cannot lie. I say this of our hope; for however strange it may appear to those who have been accustomed to regard us as being 'without hope, and without God in the world,' we have both. We trust in the living God; and we cherish a living hope—the confident expectation of all promised good things. And this hope we have, which is an anchor of the soul, both sure and steadfast, and which entereth into that which is invisible.

How precious, then, is the hope of the Christian! How great are the benefits, how rich are the consolations, how numerous are the blessings which flow into the hearts of those who entertain it!—With this hope to sustain us, we can courageously stem the tide of adversity, and triumphantly surmount the evils of life. With this to help us on, we can go from strength to strength until we reach the termination of our earthly pilgrimage, and then, without a murmur or a tear, we can cheerfully commit our souls to the hands of him who hath loved us and died for us, fall peacefully to sleep in his blessed embrace, conscious that we shall awake in his likeness, and rest in his kingdom on high. This precious hope is ours; the world did not give it—the world cannot take it away.

Having said this of the nature of our hope, and the foundation on which it rests, and keeping it in mind, that it "is an anchor of the soul," binding the purest affections of our nature to God, I shall now proceed to offer a few remarks upon some of its practical tendencies, with the intention of making it appear, that it must, necessarily, operate favorably upon the hearts, feelings, and conduct of those who cherish it—that it elevates the mind, expands the natural benevolence of the soul, draws forth our sympathies, and inclines those who entertain it, to love God and keep his commandments.

Let it now be supposed, for the sake of the argument, that there is, somewhere in God's wide world, a conscientious and consistent believer in the restitution of all things. Admit that he has read his bible enough to know that he is required to conform his heart, and feelings, and affections to the standard of the gospel, —and that he is bound to show his faith by his works—to be like God; and, in his endeavors to become so, he must conduct towards his fellow-beings as God has conducted towards them. The question is—and it is an important one—How will this person feel, and how will he act, under the influence of the hope of which I have spoken?

Will he, in consequence of entertaining the hope that all will finally be saved from sin and misery, feel inclined to injure his fellow-creatures in their persons, property, or characters? We have been told that a person cherishing this hope will feel at liberty to violate every command of God and man—but how is the fact?

Whoever cherishes this hope, must necessarily entertain a desire for the salvation of all—for hope is a compound of desire and expectation—and will it be said, that a person who really desires the well-being and happiness of his fellow-creatures, will deliberately set himself at work to injure them? He also believes that God is infinitely good, and entirely impartial in the distribution of his favors; and it will not be pretended that this article of his faith will materially injure his morals, for all Christians profess to believe the same. He further believes, that God desires to have all men saved, and come to the knowledge of the truth; and in this he goes no further than others go. All admit that God is not willing any should perish—and thus far the Universalist is as safe as his neighbors. But he goes further. Leaving his friends on praying ground, (pleading with Heaven for the salvation of all, and doing all they can to save sinners from the wrath of that God who is love,) he flees from refuge to the joy-inspiring promise of eternal life, and exclaims "God hath made known the mystery of

his will which he hath purposed in himself, that in the dispensation of the fullness of times he might gather in one all things in Christ, both which are in heaven, and on earth, even in him."

Now, on the supposition that God hath eternally desired the salvation of all—that he hath purposed in himself to save all—that he hath promised to do so, and sworn by himself that his promise shall be fulfilled, that he might give us "strong consolation"—that he hath pledged his honor, his veracity his glory, in the tears and blood of his Son, to do this for a sinful world,—suppose, I say, that the believer cherishes a hope commensurate with the pledge thus given, what must be his convictions, his sense of duty,—what must be his emotions, his feelings, his conduct, under the influence of this hope, and the considerations connected with it?

Let it be remembered that we are proceeding upon the ground that he has actually fled from the refuge of lies, and laid hold upon the hope of a world's salvation—that he doubts not, fears not, distrusts not! He rests securely, and happily, on this broad, deep, immutable foundation. He joyfully anticipates the time when all sinners shall be converted, and saved—when death, sin, and pain, shall be destroyed—and when the whole world of redeemed intelligences shall be holy and happy.

There is an important fact which, more, perhaps, than any other, stands connected with this hope, and is often in the mind of the enlightened Christian—it is, that God is love; and this is wedded to the kindred thought, that all are objects of his tender regard. He sees around him, the proud, the thoughtless, the irreligious and unbelieving; and he may be supposed to feel interested, on their account, in all the promises of God. He knows how much they lose by walking in the way of transgressors; he knows how much they might gain by turning unto the Lord who will have mercy upon them. He painfully realizes, that while they remain in a state of unbelief and disobedience they cannot enjoy the blessings of the kingdom of God—that they must remain strangers to the comforts and joys of religion—and that they are, emphatically, without hope and without God in the world. But his faith authorizes him to expect that they will, sooner or later, be brought to a knowledge of God, and to the enjoyment of his salvation. And the believer realizes, that, unworthy as they now are, God, the Being whose name they treat irreverently, and whose commands they foolishly violate, has provided for their redemption; that he hath determined to save them from their sins; and that the designs of his mercy cannot be frustrated.

How, then, must this person feel, and act, towards these unfortunate individuals, in order to have his conduct consistent with his faith and hopes? The answer is a plain one. He must go to them, in the spirit of brotherly kindness, with the message of grace and good will; he must lay before them the advantages of a holy, active, and useful life; he must evince the purity of his regard for them, by promoting their happiness; he must present their case to God in the prayer of faith, nothing doubting; he must treat them as if sensible of the fact that they are his brethren; he must bear their interest upon his heart, and love them even while they are yet sinners.—All this must he do, in order to be a consistent believer in the salvation of all his fellow-men.

But our actions proceed from inward principles; hence the necessity of having our hearts purified, and our thoughts and feelings brought into a strict conformity to the grace and love of God. If our hearts are not right, in the sight of God, our conduct—our walk and conversation will be wrong. Yes—and our opinions must be correct, and our hopes such as the gospel of our salvation authorizes, in order that our hearts may be renewed and purified. For, let it be remembered that the work of purification is accomplished by the aid of means;—we must have rules of action; principles to act upon; patterns to work by, to enable us to set our moral affections in order. And the grace of God hath furnished these means of improvement—all we have to do is to employ them. And when the springs of action are put in order, the nice machinery of the affections set in motion, and the powerful influences of God's love brought to bear upon our minds, a good result will be produced.

We are proceeding upon the ground that the human heart is naturally as it should be—that it is capable of good and generous emotions, and that it prefers virtue to vice—that it may be cleansed from all its pollutions, and become just such a heart as God would like to have

it. And the question is, What influence will the hope of the gospel as we have explained it, have upon the believer?

Our answer is, He will first turn his thoughts to God; and while he adores, in pleasing worship, the redeeming goodness of Heaven, he will delight to contemplate that love which hath been commended towards a sinful world. He will realize that this love is without partiality—without alloy—without bounds! Does he now find in his own heart anything like hatred—anything like envy—anything like unkindness? O, how badly do such things comport with the adorable nature and purposes of God!

Is it not likely, that an individual thus situated would reason with himself in this way? Has my Creator regarded me, with all my imperfections about me, with so much kindness, and with an undying affection—has he condescended to assure me that all my interests, and all the interests of my fellow beings, are safe in his hands—who have so much need of his love—who have refused to extend it to me—who have passed against me? Can I, who love the dust, pretend to love him who loves, and delights to bless me, and at the same time cherish any evil principle in my heart? Away from my soul, ye unholy and uncharitable thoughts,—I cannot love God unless I love his children also!

"Have I on earth an enemy? I must forgive him. I will forgive my enemies, and bless those who despitefully use me. If they injure me, I will do them good. I will be like Jesus—like the angels in heaven—like God." Such, we verily believe, is the natural tendency of the hope which rests upon the love of God. The fact that it embraces all, constitutes its excellence—its superiority over the expectations usually cherished by Christians. Its extensiveness precludes the possibility of its dwelling in the heart with anything of a partial character.

Let the world flee for refuge, to lay hold upon the hope set before us; let the divine principle on which it rests be generally understood; let the word of promise be everywhere believed; let the desire for the salvation of the world be accompanied by the confident expectation of the grand result, and then the tabernacle of God will be with men—contention and strife will cease; and happiness will abound, throughout the habitable world.

This, allow me to say, is the hope of the well-instructed Universalist; and it is an anchor of the soul, both sure and steadfast. It rests upon the immutability of God's love, displayed in his gracious promises, and sent home to our hearts by almighty power, and sanctioned by the oath of Him who cannot lie.

I have spoken of this blessed hope as a sustaining and sanctifying principle.—It would afford us great happiness to be able to add, that all who profess faith in the restitution of all things had fully, and understandingly, laid hold upon this life-giving principle, and that it had always done its perfect work, in purifying the heart, ennobling our nature. But we are constrained to confess, that we have, in this, as, in other respects, "come short of the glory of God." While we devoutly bless God for a hope so divine, so extensive, and so satisfactory, we lament, with deep and heart-felt contrition, that want of conformity to its high and holy requisitions, which has characterized our course of life.

Let it not be so any longer. Let us awake to righteousness and sin not.—While allowed to expect the final triumph of the Redeemer's grace,—to hope for the destruction of sin, and the end of suffering, let it be our constant endeavor, to walk in the light and glory of that truth which we have believed; and secure to ourselves the pleasures of a willing obedience to the commands of God. AMEN.

QUAKER BENEVOLENCE. United States Gazette states a fact every way honorable to the Society of Friends, and particularly so to an individual of that benevolent sect. A member of the Society recently caused two hundred cords of wood to be cut from his farm and carted into Philadelphia for gratuitous distribution to the poor—fifty cords to be given to the Union Benevolent Society, and 150 cords to the Fuel Savings Society.—Wood is worth ten dollars a cord in Philadelphia, and thus to bestow two thousand dollars in this season of severity and suffering, is what we call true philanthropy—a word that has become so desecrated by efforts to seek out distress in the "hither and farther India," and by the money laid out in endeavoring to coax the negroes to cut the throats of women and children in the south, that it is refreshing to record so noble an instance of genuine benevolence.—Essex Register.

JESUS WAS A MAN.

Jesus of Nazareth was a perfect man; possessing and exercising all the faculties of a perfect human soul and body.—He most frequently spoke of himself as the Son of Man; though he was emphatically the Son of God. He prayed to God, as his Father, and he taught others to worship the Father only, who is a Spirit, and to be worshipped in spirit and in truth. Yet so lost are men to the preception of what is spiritual, and so prone to fix upon that which is material, that many of them have (at least in their own minds) de-throned the Father, and have made to themselves a God of the man Jesus, and are zealously contending that he is to be worshipped as the Eternal One.

Now Jesus never professed to be God, but the Son of God; and he expressly declared that he could do nothing of himself, but that the Father who sent him, or dwelt in him, did the works.—God was in him, as He never was before in any man; and this constituted him the first, or the only-begotten of the Father, full of grace and truth. In him was God most fully manifested to the world. Hence he was called the Christ; because the Christ, or Word, which was in the beginning with God and was God, was in him. He was the first fully born of the spirit (or spiritually born) of every creature. He was the beginning of a new creation. Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus, every knee should bow and every tongue confess that he is lord to the glory of God the Father; i. e. all are to be brought to confess that in him was the Christ, or God manifest in the flesh, fulfilling what had been predicted by the prophets.

The man Jesus was for many years devoted to the service of his earthly father Joseph, as a mechanic. He was subject to temptation, as other men are; but 'God cannot be tempted of evil.' He had a will of his own, distinct from the will of God. He says he came not to do his own will, but the will of Him who sent him. His will was undoubtedly in perfect accordance with the will of God; and therefore he could with propriety say: 'I and the Father are one.' If he was literally God, it could not with any propriety be said that 'he grew in favor with God and man'—and that 'he learned obedience by the things that he suffered.' Moreover, he did not know the precise time when an important event which he had predicted was to take place; which shows that he was like any other man who is really born of God, not in any literal sense God, but the son of God. The apostle says, that in him dwelt all the fulness of the Godhead; and the same apostle prayed for his brethren, that they might be filled with all the fulness of God.

'Jesus was a man of sorrow, and acquainted with grief.' He was susceptible of joy and sorrow, like other men. His soul was at times exceeding sorrowful, and at other times he rejoiced in spirit. In view of the cruel death which awaited him, he prayed fervently that the cup of suffering might pass; nevertheless, if it was the determinate will of the Father, he was ready to drink it, as he did, to the very dregs. His words upon the cross: 'My God, my God, why hast thou forsaken me,' evidence that he was a man, and possessed of the feelings of any human being. The spirit of God, which had until that moment sustained him, seemed for some wise purpose to be in a great measure withdrawn; but he still possessed a human soul, capable of exercising the powers of thought and volition; or else in this momentary withdrawal, in a measure, of God's spirit, he would have been but a mere animal, incapable of thinking of God, or calling upon Him. In this scene of his earthly existence, the truth of those heavenly principles which he had taught by precept, were most fully exemplified, as he prayed for the forgiveness of his murderers. And the unconquerable power of his faith was seen finally triumphing over death, as he calmly said, 'Father into Thy hands I commend my spirit.' The whole most clearly showing that he was a PERFECT MAN, a true Son of God.

The truth of what he taught having been attested by miracles, does not prove him to have been more than man; as he himself declared that he did not do the works, but God, his Father; and God can undoubtedly produce what are called miracles, by any chosen instrument, whenever in his infinite wisdom He sees it to be necessary and proper.

The visible resurrection of Jesus from the tomb, seems to have been wisely designed to show men that the death of the body is nothing; except in the imagination of those who are in blindness and ignorance relative to the spiritual world—the blindness of unbelief, by which men through fear of death, (an imaginary evil) are all their life time subject to bondage. His resurrection differed from that of other men, in that it was visible to the natural eye. When the purpose for which he was thus manifested to men after his resurrection, was accomplished, he passed from their sight; and as evidence that he was not God, but the son of God, and as really a human being as any one, he said: 'I go to my Father, and to your Father, to my God, and to your God.' And he is now in the spiritual world; having entered into that with-

in the veil—undoubtedly as distinct from God as any other created being, though in all things having the pre-eminence.—He could, therefore, with propriety say: 'Before Abraham was, I am; or I am before Abraham. He was termed the Christ, because he was the one in whom the long predicted manifestation of God was fulfilled. He therefore spoke with such divine authority as never did man before him. He spoke in the name of God. *Herald of Holiness.*

SPRING.

Spring, beautiful spring! has from time immemorial been the theme of the poet and the delight of the sentimentalist, and it is indeed a precious season, the season of promise and of hope. It is then that nature bursts forth from the long and dreary repose of winter with renovated loveliness; the earth resumes again its gay garb, and the trees put on their verdant foliage, and again each shrub and plant seems springing into newness of life. Who that marks the seasons in their course, as they roll on in beautiful succession—that contemplates the heavens with their shining host, the variegated earth, and the wonders of the mighty deep, and considers them all as being the handy work of the great architect and governor of the Universe, bringing to mind at the same time, the countless "ills which flesh is heir to," during our pilgrimage thro' so fair a world; and above all death, which sooner or later, we must all meet—but is constrained to exclaim in the language of one of old—"if a man die shall he live again!" How effectual is the response of the season before us—when all nature is awaking, as it were, from the slumber of death, to calm the anxieties of the human bosom, assuage the bitterest sorrows of life, and when joined with the words of Holy Writ—"If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith!" to force the conviction upon every heart, that though in this world tribulation and anguish are the heritage of man, yet in the Redeemer, who has said "Because I live ye shall live also," is perfect peace.—Beautiful and impressive then, as bearing visible witness to the voice of inspiration, is the lesson of spring! and while we humbly trust that

"The storms of wintry time will quickly pass
And one unbounded spring encircle all!"

may we breathe forth our gratitude to the bountiful Giver of the hopes of the heart and the fruition of joy.—*Baird's Repository.*

CASUAL EXISTENCE.

Some atheists have attributed the work of creation to casualty; and in this they have denied all connection whatever between cause and effect, and at once refused to give a reason for the existence of things, asserting that they happened to come into existence by mere accident, without the aid of any intelligent or efficient cause. Epicurus, a heathen philosopher, accounted for the existence of things on this principle, or rather on this want of principle. He supposed that empty space had from eternity been filled with innumerable solid atoms which had existed without motion. When it was objected that if they were motionless they would ever have remained so, to avoid this difficulty he supposed that they eternally possessed a tendency towards motion. Again it was objected that unless they had moved eternally they could have moved at all, he supposed that they had always moved in parallel directions. When it was objected that if their direction was parallel they would never have approached any nearer to each other, he supposed that their direction had been eternally somewhat oblique. The course of their motion he declared to be downward, and the cause of their motion he declared to be downward, and the cause of their motion he alleged to be their weight, not knowing that there can be no weight where there is no attracting body, and that downward is toward the centre of the earth.

These are just specimens of the thousand absurdities which the false pretenders to reason will readily adopt, rather than admit the truth of the Mosaic rational account of the creation.

He who can believe this system, can believe any thing; and his faith must undoubtedly be the nearest approximation to casualty which has been hitherto recorded in the history of man.

PRAISE.

Praise is that act of devotion, by which we confess and admire the several attributes of God, and the great plans of mercy. It is acknowledging the perfection of his character and works, and making these the theme of our thanksgivings.—Hence when the inspired Psalmist calls upon men to praise God, he mentions the greatness of his love and compassion, the overflowing fulness of his grace, the everlasting nature of his mercy and faithfulness—these he presents as subjects, calculated to call forth the gratitude of their hearts, to inspire the song of devotion, and wake up the feelings of love and praise. His language implies that the fervor of our love, and the raptures of our praise, would depend entirely upon the excellencies of the object of our adoration. Therefore he says: "I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness unto all generations. For I have said,

Mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens."

And on this principle, he uniformly proceeds, in calling upon men to praise God. This is his sentiment, when he says—"O praise the Lord all ye nations: praise him all ye people. For his merciful kindness is grate towards us; and the truth of the Lord endureth forever. Praise ye the Lord." Here he mentions the kindness of God, his merciful kindness, and the everlasting duration of his truth, as a reason why all nations should utter the praises of his name. The terms here used, are the highest terms of commendation, and they present the Divine character in a light infinitely glorious and endearing, as a being worthy the highest, warmest praise of all hearts.—*Gospel Sun.*

THE INTELLIGENCER.

—And truth diffuse her radiance from the Press.—

GARDNER, APRIL 22, 1836.

T. J. S. of Pembroke wishes to know of us who those angels were of whom mention is made in the 6th of Jude; now this is rather a knotty question, and one to which we cannot give perhaps a correct answer; we certainly do not know who they were, and no one this side of eternity can tell to a certainty, they may guess at it and so can we but that is not giving any information. Believers in endless misery say they were apostate angels who were cast out of heaven in consequence of pride, but this is merely a conjecture. It would be impossible for us to tell what kind of beings they were, the language in this epistle is highly figurative, and no set would undertake to establish any point of doctrine by it. Paige in his "lections" says—it should be recollected that whether this interpretation (i. e. the interpretation given by the orthodox) be correct or not, it does not materially affect the question whether all men shall be saved. The endless misery of angels is one thing—the endless misery of men is another, and a different thing. The endless misery of the one class, if fully established by the testimony of the scriptures, would not of itself, conclusively prove the endless misery of the other class. It is by no means admitted, that the endless misery of angels is here indicated. But if it were, the endless misery of mankind would not follow as a necessary, or even a natural consequence. We never pretend to give an opinion on any subject of which we are ignorant, and we are certain that if we follow this course, we shall not be guilty of leading any one astray. Where we have formed an opinion, and can find ample testimony to bring to its support, we then very cheerfully give it and not otherwise. He also inquires to whom did the apostle refer in the 6th chap. of Hebrews, when he said "whose end is to be burned." We suppose he referred to the Jews. This epistle was written before the destruction of Jerusalem by the Romans, and we presume the apostle intended it to apply exclusively to that event. Dr. Clarke in commenting upon this same verse says: It is acknowledged, almost on all hands, that this epistle was written before the destruction of Jerusalem. This verse is, in my opinion a proof of it; and here I suppose the apostle refers to that approaching destruction; and perhaps he has this all along in view, but speaks of it, covertly, that he might not give offence. There is a good sense in which all these things may be applied to the Jews at large; who were favored by our Lord's ministry and miracles. They were enlightened by his preaching; tasted of the benefits of the heavenly gift, the Christian religion established among them; saw many of their children and relatives made partakers of the Holy Ghost; tasted the good word of God, by the fulfilment of the promise made to Abraham; and saw the Almighty power of God exerted in working a great variety of miracles. Yet, after being convinced that never man spake as this man, and that none could do those miracles which he did, except God were with him; after having followed him in thousands for three years, while he preached to them, the Gospel of the kingdom of God; they fell away from all this, crucified him, who even in his sufferings, as well as his resurrection, was demonstrated by miracles to be the Son of God; and then, to vindicate their unparalleled wickedness, endeavored to make him a public example, by reproaches and blasphemies. Therefore their state, which had received much moral cultivation, from Moses, the prophets, Christ, and his apostles, and now bore nothing but the most vicious fruits—pride, unbelief, hardness of heart, contempt of God's word and ordinances, blasphemy and rebellion, was rejected, reprobated of God; was nigh unto cursing, about to be cast off from the Divine protection; and their city and temple were shortly to be burned up by the Roman armies. Thus the apostle, under the case of individuals points out the destruction that was to come upon this people in general, and which actually took place about seven years after the writing of this epistle! Many commentators of

different sects are of the opinion of Clarke on this subject, and which appears to us to be just and reasonable. T. J. S. is informed that he does not "intrude" in addressing communications of this kind to us, we are willing to answer his honest inquiries so far as we are able; the columns of our paper are open for him when ever he may see fit to communicate.

Sabbath Morning.

How calm and serene are all things around me. Worshipping mortals are bending before the altar and the men of God are calling down from on high the blessings of Omnipotence. "Nations are hymning his praise," Princes are lifting up their voices and kings are bending the knee on a level with the subject. "On the solitary ocean, the mariner's prayer is heard amid the dashing of the waves," and yet thousands of sinners remain silent—even when the Saviour of the world is waiting to hear their confessions of penitence and their songs of deliverance.

True Religion.

Br Price, in a sermon of his on Matt. 5, 48, gives the following comprehensive view of true religion:

"We see in the world a vast variety of religions. They are almost all of them only so many systems of ceremony and different modes of superstition, placing religion in a sort of will-worship—in bodily services, repeating creeds and outward forms. True religion is totally different thing. It consists in mercy more than sacrifices—in fidelity and justice, more than any ritual services. Such in particular is the true Christian religion. It makes loving God with all our hearts and loving our neighbors as ourselves, to be more than all burnt offering and sacrifices. It makes a faith that could remove mountains, nothing without that charity, which seeketh not her own, which hopeth all things, which endureth all things. It calls men off from superstition and idolatry to the acknowledgement and imitation of that One Supreme Being whose tender mercies are over all his works; and its exhortations to its professors is "be ye holy as God is holy. Be ye merciful as he is merciful."

A bone of Contention.

What is a bone of contention? Why we think it is a creature who claims to belong to the human species, of the masculine gender, when, though he may be in the form of man, yet has not the soul of one within him; who is blink-eyed, and who is continually running from house to house slandering his neighbor;—who flatters you before your face and curses you at your back. Who scatters his poisonous effluvia in your path—who endeavours to filch from you, your good name—that he may bring you down to his own level. Such an one especially when he has entered his "sixth age" which has "shifted him into the lean and slipper'd pantaloons" is a bone of contention; and those small portions of his system which have not become ossified are as follows:

"His heart is gall—his tongue is fire
His soul too base for generous ire,"

Jefferson's ten rules of Life.

The following Rules for practical life were given by Mr. Jefferson, in a letter of advice to his name-sake, Thomas Jefferson Smith in 1825.

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others to do what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger thirst and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain those evils cost us which never happened.
9. Take things always by their smooth handle.
10. When angry, count ten before you speak—if very angry, a hundred.

Excellent advice we think, consequently we have pasted up a copy of them in a conspicuous place in our domicile that we and our better half may have them ever before our eyes. We hope we shall profit by them. Don't you reader?

Dr. Ely.

Dr. Ely we suppose ere this has retired from the editorial chair of the Philadelphia, and the Rev. John McKnight has been duly ushered into the vacated seat. Dr. Ely is to take up his permanent residence in Missouri, where he will devote his time and his fine talents to the upbuilding of Marion College. We are sorry that Dr. Ely is to be farther separated from us than formerly; we liked his Philadelphia, a spirit of Christian forbearance, of manly independence ever characterized it. Of his successor we know nothing, the Dr thus speaks of him: 'He is a gentleman of letters, of sound common sense, and of good taste; and was a Christian minister of the old school until the extreme spirit of our High Church brethren chose him, with other moderate men like ourselves, in-

to the ranks of opposition.' The Dr in his valedictory says: "We wish him (Mr. McKnight) as much editorial courtesy as we have received from all editors, with the exception of a few Deistical and three or four bitter Presbyterian neighbors. To the Romanists, the Baptists, the Lutherans, the Universalists, the Episcopalians, the Congregationalists, and especially the Restorationists, we tender our thanks, for having treated us in general with candor and respect. Wherein we have offended against the laws of Christ in our treatment of any man, may they and the Lord forgive us. We part with them all, even with brother Engles and Robert J. Breckenridge in peace. Heaven send them a better mind; and grant Albert Barnes deliverance from their tender mercies."

Dr. Beecher.

We learn from a Cincinnati paper that Dr. Beecher will soon have in press a work, embracing his views on the different points of theology. The Dr undertook this work at the suggestion of the Synod of Cincinnati. We hope it will give satisfaction to his religious friends; that Dr. Wilson may not again arraign him before that great bubble called Synod.

A correspondent of ours enquired "what religious news have you?" to which we reply, none at all worth penning down. But there are several anti-religious rumors in circulation too ridiculous to mention.

GOD OF HOPE.

Jehovah is styled the God of Hope; and this perhaps is the most expressive, of any figure, which could be used to set forth his character. Hope is the life and support of the soul; it spreads before us a sunny future—golden treasures of bliss and love: it supports the spirit beneath the weight of affliction, and disperses the clouds which hang in darkness, threatening ruin and death: it draws aside the curtain of futurity, and reveals a world of immortal light, purity and love; it raises us above all evil, sin and suffering, and presents a world redeemed, sanctified and faultless and before the throne of God. This is Hope; and when Jehovah is styled "the God of Hope," it can mean nothing less, than that though the holy counsel of his wisdom, the resistless operations of his power, and out of the exhaustless treasures of his grace, he will cause a world to realize their fondest hopes—their holiest anticipations. This and this alone can render him worthy the appellation—the God of Hope.—*Gospel Sun.*

HARNESSED.

It seems to be the grate object of all preachers, who now oppose Universalism, to prevent people from hearing it preached, or from inquiring into the principles on which it is founded, or the arguments by which it is supported. Hence their great aim is to make the impression upon the minds of the people, that they have no right to hear Universalists, that it is morally wrong to do this, a violation of their covenant obligation. And in this, they have pretty generally succeeded; for there is hardly one church member in twenty, who attend a Universalist meeting under any circumstances. Thus they are completely harnessed, and driven about just as their spiritual masters please, having about as much liberty as the beast, which is always kept in the traces. If on any occasion, they manifest a disposition to hear and judge for themselves, the curb bits are put on, and they are reined tighter then ever.—*Gospel Sun.*

ANECDOTE.

A general officer, who was early in life much addicted to profane oaths, dated his reformation from a memorable check he received from a Scottish Clergyman. When he was Lieutenant, and settled at Newcastle, he got involved in a brawl with some of the lowest class in the public street; and the altercation was carried on by both parties, with abundance of impious language. The Clergyman passing by, shocked with the profanity, and stepping into the crowd with his cane uplifted, thus addressed one of the leaders of the rabble; "O, John, John! what is this I hear? you, only a poor collier boy, and swearing like any lord in the land. It may do very well for this gallant gentleman (pointing to the Lieutenant,) to hang, and swear as he pleased, but you—you John! it is not for you, or the like of you, to take in vain, the name of him in whom ye live and have your being." Then turning to the Lieutenant, he continued, "You'll excuse the poor man, Sir, for he is an ignorant body, and kens nae better." The young officer shrunk away in confusion, unable to make any reply. Next day, he waited on the minister, and thanked him sincerely, for his well timed reproof, and was ever after, an example of correctness of language.

TO MAKE HOME HAPPY.

Nature is industrious in adorning her dominions, and the man to whom this duty is addressed, should feel and obey the lesson. Let him too, be industrious in adorning his dominion—in making his home—the dwelling of his wife and children—not only convenient and comfortable, but pleasant. Let him as far as

circumstances will permit, be industrious in surrounding it with pleasing objects—in decorating it within and without, with things that tend to make it agreeable and attractive. Let industry make home the abode of neatness and good order—a place which brings satisfaction to every inmate, and which in absence draw back the heart by the fond associations of content. Let this be done, and this sacred spot will become most surely the scene of cheerfulness, kindness and peace. Ye parents who would have your children happy, be industrious to bring them in the midst of a pleasant, cheerful and happy home. Waste not your time in accumulating wealth for them, but fill their minds and souls in the way proposed, with the seeds of virtue and true prosperity.—*Southern Pioneer.*

NEWS DEPARTMENT.

—And catch the manners living as they rise.—

GARDINER, APRIL 22, 1836.

LATEST FROM TEXAS.

The Journal of Commerce, in referring to the horrible butchery at Bexar by the Mexicans, says: "The tragedy of San Antonio," cannot fail to beget a deep sympathy for the Texans in their heroic struggle, and of indignation against the murderous fiends, who disregarding the rules of honorable warfare, imbrue their hands in the blood of prisoners." The whole country is indignant at this atrocious act of Santa Anna. It will be recollected that Col. Johnson, with a scouting party of 70 left Goliad, and arrived at Patricio, a few months ago, and was there surrounded by a large body of Mexicans, and called upon to surrender. This they refused, but offered to capitulate, and to be received as prisoners of war; and the conditions were accepted. Col. Johnson and his men stacked their arms, and were all murdered forthwith, but three, who escaped. It is now a question with our government, whether, if such are to be the principles and practices of the Mexicans, we can safely or consistently with our national honor, hold further intercourse with them.

N. Y. Eve. Star.

GLORIOUS NEWS FROM TEXAS.

Extract of a letter, dated New Orleans, March 29, 1836: "In my next, I shall have the pleasure to advise you of the extermination of Santa Anna's army. The rumor of the day is, that he has offered to capitulate, and let us alone in future, if a safe conduct for himself and army, to the west of the Rio Grande be conceded to him. Not granted." Further advices from the same place, state that the city of New Orleans has the appearance of a military barracks; that the citizens are excited to the highest degree, and that they are determined to aid their struggling friends to the utmost extent against a foe, who have, by their savage barbarity, and violated faith to prisoners of war, excluded themselves from the privileges granted to civilized nations. Advices from Cantonment Jessup state: "The current of emigration to Texas beyond all former precedent; not less than 70 men, on an average, have daily passed here for Texas, during the past week."

The rumor stated in the above extract of a letter from New Orleans, is no doubt correct. Col. Fanning with 500 men was at the fort at Goliad, and a detachment of about 1000 men, of Santa Anna's army, has besieged him there. The volunteers from Matagorda, would march directly to that point, and by a simultaneous sortie from the fort, and attack from the volunteers in the rear of the detachment, it was expected the enemy would be routed, and Col. Fanning would then march with an increased force, and fall upon the rear of Santa Anna's main army, near San Antonio.

In confirmation of the above important rumor, the Mobile Chronicle, of March 30th, contains a letter from W. B. White & Co., dated at Columbia, March the 18th, (60 miles below San Felipe, about the same distance from Bexar, and 30 from the Colorado,) which states that the loss of the Mexicans in the massacre of Alamo was over 1000 killed and wounded. That an attack was intended by Santa Anna, on the 19th, upon Goliad, which was garrisoned by 950 Texans, under Col. Fanning. The letter adds that a decided battle would be fought on or near the Colorado, to which place the head quarters of the army had been removed, and where there were 1500 Texans in the field, and the number hourly increasing. N. Y. Eve. Star.

LATEST FROM FLORIDA.

late From Tampa.—By the Mobile Chronicle of March 21st, we learn that Col. Lindsey was still at Fort Brooke, Tampa, March 22d, with the Alabama volunteers that he had marched out 30 miles in the direction of Wythlacoochee, and had built a fort, to which the Colonel had given the name Fort Alabama. With the exception of the slight skirmish of a scouting party soon after his arrival, and which has been noticed, the troops had not seen any trace of the Indians. The orders of General Scott to form a junction with him on the Wythlacoochee had been received, and Col.

Lindsey was to set out with his force March 23d.

The troops were in good health and spirits, and anxious for a fight.

News from Picolata to March 30th, has reached Charleston. The safe arrival of Col. Butler's detachment at Volusia is confirmed. The left wing of the army under Gen Eustis we are pleased to learn, crossed the St. Johns March 26, and on the following day set out upon their march for the Wythlacoochee. Col. Butler's detention had been occasioned by the badness of the roads. A letter from Volusia dated March 27th, to a gentleman of Savannah says: "Three guides have arrived to-day from St. Augustine to accompany the army. The mounted men sent in pursuit of Col. Butler, engaged a body of Indians, and but for the cowardice of the Lieutenant the whole force would have surrendered to them. The Indians were entirely run down by the horses when he made his men retreat. Three of the Indians were begging for mercy."

Gen. Macomb and suit passed up the St. Johns, in the steamer Dolphin, March 31st.

DOMESTIC TYRANNY PUNISHED.

It will be recollected that we mentioned during the past winter, the verdict of a coroner's jury on the occasion of the death of a little colored girl belonging to a Mr. Folly, a respectable farmer near Patterson, in consequence of the severe treatment and violence of her mistress, Mrs. Folly. The unfortunate woman was brought before the Bergen county court at Hackensack last week, and pleaded guilty to an indictment by the Grand Jury, and solicited the mercy of the court—Judge Ford, of the Supreme Court, presiding. After due consideration of the circumstances, the court sentenced her to three years imprisonment at hard labor in the State Prison! The announcement of the sentence had its full natural effects upon the sensibilities of the prisoner, and her shrieks penetrated every heart as she was carried from the court room. The whole scene was deeply affecting. The appearance of the prisoner, a well dressed, respectable young woman, of good connections, surrounded by her husband and family friends, in the act of being torn from society, and doomed to an ignominious companionship with the vilest felons, for the indulgence of unguarded temper, could hardly fail to excite the sympathies of spectators—while at the same time it affords a wholesome exhibition of the stern and righteous impartiality of public justice. The colored boy who aided in the above transaction, in obedience to the commands of his mistress was sentenced to two years imprisonment.—*Newark Daily Ad.*

A disgraceful riot in a burying ground.—By the Philadelphia Inquirer, we learn that a most disgraceful scene took place in the burying ground in Arch street, on Wednesday last. A law of the Legislature had authorized the congregation who own the burial ground to sell the front lots for building. This they have done, and a pit was opened for the reception of all bodies removed from their graves. The pit was in the middle of the ground where the street was to run. The friends of the deceased proceeded to disinter the bodies in a suitable manner, but other bodies were thrown by the laborers into the pit, when a collection of some hundred persons whose feelings were outraged by the disgraceful procedure, interfered—threatened to tar and feather the vestry-men and bury the clergymen alive in the stretch. The multitude then filled up the pit and broke every tool and cart of the workmen. The crowd continued there Thursday morning, and a similar scene is apprehended at the corner of Sixth and Vine Street, Penn square, the law having decided that burying ground to belong to the city.—*N. Y. Star.*

BUTTONS.

A large number of the "fair daughters" of this country are employed at their own firesides in covering these articles. But Yankee ingenuity seldom suffers any business to proceed long without improvement. It has drove out looms and spindles from the domestic hearth and put them in motion by water or steam. But who ever thought water would come in competition with our Working-women in sewing buttons.—But so it is. The Messrs Haydens, of Williamsburgh, employ at their factory about 80 girls in covering buttons by machinery. The buttons covered in this way appear much better than those covered by hand.—Each button passes through 25 hands before it is completed. Messrs. Haydens manufacture for Mr Samuel Williston, of Easthampton, who first commenced, in this vicinity, the business of manufacturing buttons to any considerable extent.—*Hampshire Republican.*

DEAF AND DUMB.

From the Annual Report of the New York Institution for Deaf and Dumb, just published, it appears that the number of pupils is 140; of whom 102 are supported by the State, nine by the Corporation of New York, two by the commissioners of the Alms House, seven by the State of New Jersey, six by the Institution for Deaf and Dumb, one by the Supervisors of Dutchess County, and 14 by their friends.

TWENTY-FOURTH CONGRESS. FIRST SESSION.

From the New York Star.

SENATE—Friday, April 8th.

The President transmitted sundry estimates from the war and navy departments, necessary to put the country in an efficient state of defence.

Mr Robins reported a bill for the relief of the widows and orphans of revolutionary soldiers.

Resolutions of Legislature of New Hampshire, approving of expunging, laid on the table.

Mr Ruggles introduced the Anti-Abolition resolutions passed by the state of Maine, and moved that they be printed. In allusion to their energetic character and the high stand they take in favor of the sovereignty of the states, Mr. R. intimated that they were adopted without any excitement, and though the abolitionists had no influence in that state, and not a single paper in their interest. Mr. Calhoun asked if there was not an Anti-Slavery Society in that state? Mr. C. continued, & said he would have been pleased to have seen Mr. Ruggles give a practical demonstration of his professed hostility to the abolitionists by voting down those petitions which had been brought into the Senate, and which had spoken of the Southern people as pirates, robbers, murderers, &c. Mr. Morris, of Ohio, denied that the petitions he had presented were at all disrespectful, and said the petitioners were not fanatics, incendiaries, &c. He defended their motives. He believed Congress had full power over the subject, but that it would not now be politic to discuss the matter.

Mr. Preston hoped the patriotic example of Maine would be followed by her sister states. Mr. Walker, of Mississippi, stated that one-half of the petitioners were females, and begged they would abstain from politics. The bill from the House making appropriations for the naval service, read twice. Bill to carry in effect the treaty with Spain—engrossed for a third reading. Bill granting 500,000 acres of lands to Missouri for internal improvement—laid on the table.

Col. Crockett has often said that he wished he might be shot, and at last has been gratified, says a New York paper.

MARRIED.

In this town, Mr George R Smith of Bangor, to Miss Della G Tarbox.

In Hallowell, Mr Richard D Rice, of Augusta, to Miss Ann R Smith, of H.

In Corbridge, Mr Benjamin Ellis, to Miss Mahalia Richardson.

In Albion, Mr Emulous Stackpole, of Houlton, to Miss Mary Ann Wellington.

In Belfast, Samuel M Smith, M. D. of Prospect, to Miss Mary E Nickerson, of B.

In Northport, Mr Joseph P Braynard, to Miss Elcy W Wadlin.

In Brunswick, Mr Robert Jordan, Jr to Miss Hannah W White, of Topsham.

In Harrison, Mr David Jewell, to Miss Lucratia Burdham.

DIED.

In Portland, Mrs Susan Yeaton, wife of Mr John Yeaton, aged 29 years.

In Hallowell, Mr Charles Welder.

In Fryeburg, Rev Amos J Cook, aged 57—for many years Preceptor of the Academy in that place.

In Corbridge, John Clark, only child of Mr Henry Hyde, aged 14.

In Bangor, Miss Lucinda Collins, aged 15.

Drowned in Augusta, Leonard Tibbets, aged about 19.

At the Forks of the Kennebec, Mr Eleazer Kelly, aged 29.

In Jefferson, Rev William Allen, Pastor of the Baptist Church, in that town.

In Thomaston, of consumption, Mrs Ann, wife of Cashmer Lash.

In Nobleboro', of consumption, Mrs Anastasia, wife of Amel Hazleton, E-q.

In Limerick, Mr Edward Martin, aged 21.

Valuable Real Estate FOR SALE.

PURSUANT to an Order from the Judge of Probate for the County of Kennebec,—I shall proceed to sell at public Auction on the premises, or (if the weather should prove unfavorable,) at Capt. Sugers' Hotel in Gardiner, on Saturday the 21 st. day of May next at 11 o'clock A. M., a delightful situation in the Village of Gardiner, the late residence of Capt. Isaac Staples deceased, containing a handsome lot, a large and convenient dwelling-house finished in good style, a good stable and out-buildings, all recently built and in good order; with a good new wharf, lot and dock in front of the same, on the Kennebec river, a few rods north of the Cobhosses Contee stream; a most eligible location for a person engaged in Lumber trade or Navigation on the Kennebec, a large vessel can load at, and depart from said wharf. Also one undivided half of a three story brick store in said Village, being a part of the large block a little north of the Gardiner Hotel, now occupied by Captain James Bowman as an Apothecary and Paint store. Said property can be examined at any time previous to sale, by applying to the subscriber in said Village, or by calling at the premises.—*Terms cash.* Wm. PATRIDGE.—Administrator. Gardiner, April 18, 1836.

Augusta Bank STOCK AT AUCTION.

WILL be sold on Tuesday 26th Inst, at the Store of the Subscriber, at 11 o'clock, A. M. Forty Shares in said Bank, in lots to suit purchasers. Terms made known at the time.

ISAAC THOMPSON, Aucr. Augusta, April 18, 1836.

A Moveable Hay Press

OF even construction, the Patent having been obtained by the subscribers, and is now offered to the public. Three men can press ten tons daily. The press can be seen at Richmond Village.

CHAMBERLIN & CLIFLIN. Gardiner, April 22 1836.

REAL ESTATE AT AUCTION.

TO close a consignment, will be sold at Auction on Wednesday the 29th of May next, on the premises, a lot of Land lying on the West side of Brunswick Street, in Gardiner, being 121 ft. 3 in. on said Street, and 145 ft. 6 in. deep, with the buildings thereon, being a good dwelling house almost new and in good repair, a Stable and other out buildings, a cistern &c. &c.—The above will be sold without reserve at the above time and place, unless sooner disposed of at private sale.

ALEX. S. CHADWICK, Assignee.

GRAVE STONES.

THE subscriber intends to keep at Mr. Wm. Goulds Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for engraving at all times, and engraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Goulds shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould.—The subscriber keeps at his shop in Hallowell a good variety of Chimney Pieces, Hearth Stones, &c. from the Thomaston Marble Manufactory, and will furnish at Short Notice, any thing in these lines.

JOEL CLARK Jr.

Gardiner, April 15, 1836.

To the Hon H. W. FULLER Judge of the Court of Probate within and for the County of Kennebec.

THE Petition and Representation of CHARLES LAWRENCE Administrator of the Estate of DAVID LAWRENCE,

late of Gardiner, in the County of Kennebec, deceased, intestate, respectfully shews, that the personal Estate of said deceased, which has come into the hands and possession of said Administrator, is not sufficient to pay the just debts and demands against said Estate by the sum of one hundred and fifty dollars; that a sale of part of the Real Estate would injure the remainder. That the said Administrator therefore makes application to this Court, and prays your Honor that he may be authorized and empowered, agreeable to law, to sell and pass deeds to convey all of the real estate of said deceased including the reversion of the widow's dower. All which is respectfully submitted.

CHARLES LAWRENCE.

County of Kennebec, ss.—At a Court of Probate, held in Augusta on the second Monday of April, 1836.

On the Petition aforesaid, Ordered, That notice be given by publishing a copy of said petition, with this order thereon, three weeks successively, in the Christian Intelligencer a newspaper printed in Gardiner, that all persons interested may attend on the second Monday of May next, at the Court of Probate then to be holden in Augusta, and show cause, if any, why the prayer of said petition should not be granted. Such notice to be given before said Court.

H. W. FULLER, Judge.

Attest: Geo. ROBINSON, Register.

A true copy of the petition and order thereon.

Attest: Geo. ROBINSON, Register.

KENNEBEC & BOSTON STEAM NAVIGATION CO.

Arrangements for April and May.

THE STEAM PACKET



NEW ENGLAND

NATHANIEL KIMBALL—Master,

WILL LEAVE GARDINER, EVERY MONDAY AND FRIDAY at 1-2 PAST 3 o'clock P. M., and BATH at 1-4 before 6 o'clock P. M.

Leave LEWIS' WHARF BOSTON, FOR BATH AND

GARDINER,

EVERY WEDNESDAY AND SATURDAY at 7 o'clock P. M.

Carrriages will be in readiness to take passengers to and from Hallowell, Augusta and Waterville; on the arrival of the boat, and on the days of her sailing.

FARE

From Gardiner to Boston \$4.00. } AND
" Bath " 3.50. } FOUNDED.
Deck passengers \$2.00.

The Steam boat TICONIC will run to Waterville, in connection with the New England, when the state of the river will permit.

The New England is 21-2 years old—173 feet long—307 tons burthen and the fastest boat that ever run North of Cape Cod.

The New England will commence her trips April 13, or as soon as the river is clear of ice. After 29th of May she will probably run three times a week, of which reasonable notice will be given.

AGENTS,

Messrs. T. G. JEWETT, Gardiner.

J. BEALS, Bath.

W. M. GREEN, Boston.

Gardiner, April 1, 1836.

PINE LOGS.

THE subscriber offers for sale, all the LOGS cut on the Salmon Stream Tract, so called. Said Logs are hauled into Dead River about three miles from the Forks, and are a first rate lot, in point of size and quality, averaging about two to the thousand feet.

For terms, apply to Messrs LITTLEFIELD & KERSWELL, Milburn, or W. H. WINSLOW, Portland. Gardiner, March 25, 1836. 10

LIST OF LETTERS

Remaining in the Post Office, Gardiner, April 1, 1836.

Persons calling for any of the above letters will please say they are advertised.

A	Rufus Judkins.
K	E. D. Kimball,
	Moses Knight,
	Josiah Keen.
L	Thomas Lewis,
	Ephraim Lombard,
	Sarah Libby, care of
	Enoch French.
M	Joseph B. Littlefield,
	Am. Morse,
	James Marston,
	Hannah Matthews,
	Lawrence Maher,
	Daniel Marston.
N	Am. Neel.
P	James Potter,
	Charity Palmer,
	Jessie S. Perkins.
R	Pyam Richardson 2,
	Rebecca G. Reed,
	Thomas R. Reed,
	Catherine Roach,
S	Mary E. Sterns,
	Jonathan Stone,
	Rhoda Springer,
	Mary R. Stinson,
	Zana C. Small.
T	Robert Towle Jr.
	John C. Towle,
	Sylvanus Thomas,
	Stephen Tucker,
	Charles S. Taylor.
W	Charles Wise,
	Eliza Wilson,
	Rebecca Wedder,
	Richard W. Webster,
	Joseph W. Waite,
	Rhoda Willbore,
	Hiram Wood.

WILLIAM PALMER, P. M.

Gardiner, April, 1836.

CHEAP. CHEAP.



CALL AND SEE

AT the store opposite GARDINER HOTEL, for CASH or Good Credit; as cheap as can be purchased on the river:—Drugs, Medicines, Paints, Oils, and Dye Stuff; together with as good assortment of

Family Groceries

as can be found in town. Also HARD WARE, &c. &c.

The subscriber having the Agency of the Brandon Vermont Foundry, for the sale of STOVES, will have on hand the present season, a large assortment of Cooking Stoves &c. of the best patterns ever offered for sale in this State.

A. T. PERKINS. Gardiner, April 8, 1836. if. 12

Administrator's Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of

DAVID LAWRENCE,

late of Gardiner, in the County of Kennebec, deceased, intestate; and has undertaken that trust by given bond as the law directs.—All persons therefore, having demands against the Estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

CHARLES LAWRENCE,

Administrator.

Gardiner, March 14, 1836.

TO BRICK MAKERS.

THE subscriber having a convenient BRICK YARD in Gardiner Village, wishes to contract for the making and burning from 200,000. to 500,000 Bricks the ensuing season, upon shares or other satisfactory conditions, he furnishing yard and wood. Any person disposed to carry on the business on favorable conditions will do well to make immediate application to

P. SHELDON,

Gardiner, April 8, 1836.

WANTED IMMEDIATELY,

A Smart active boy of steady habits, as an apprentice to the printing business. Intelligencer office, Gardiner.

POETRY.

Charity.

Go ye to the abodes of sadness,
To the abodes of want and grief;
There diffusing joy and gladness,
There bestowing wish'd relief;
Wait not for the coming morrow,
Ere its sun may shine on thee,
Death may check the voice of sorrow,
End thy works of Charity.

Go ye to the dying pillow,
With my sympathy and care;
Where death's Jordan rolls its billow
Hear the orphan's pining prayer;
And to yonder friendless dwelling,
Let thy willing footsteps bend,
Hear the tale which sorrow's telling,
Be the widow's— orphan's friend.

Let not school enquiries hinder,
Where your duty bids you go;
While with faltering steps you linger,
Their are deepest strings of woe—
Such is not an angel's mission,
Such is not the work of love;
When you hear the sad petition,
Onward, quickly—freely move.

Go not, for the sake of 'fashion,'
Or the trumpet's flattering sound,
Which shall publish through the nation
How thy charities abound!
Better have thy name recorded
In a higher, brighter sphere,
Than to have it thus applauded
By thy fellow-mortals here.

Let the miser count his treasure,—
Let the selfish study ease,—
The luxurious his pleasure,—
And the envious pine and tease;
Mine, shall be the high enjoyment
To administer relief,
Like an angel's best employment,
Healing bosoms torn with grief.

DESULTORIOUS.

From the Magazine and Advocate.

THE WATERER—NO. 11.

"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. x. 14.

DEARLY BELOVED BRETHREN—You are now, as it were, planted. Paul has visited your portion of our Master's heritage, scattering the seed, which has apparently fallen on good ground; and ye are sprang up as vines of his planting. You have also formed a congregation, respectable in numbers; but, as yet, are destitute of regular, & stated preaching. I perceive the measures you are contemplating will not sustain and keep you together, much less enable you to prosper and increase. You are not able to procure or pay for the labors of a distinguished preacher, for any portion of the time; but you intend holding meetings occasionally—whenever you can obtain the services of Paul—or Peter.

Brethren, this course will ruin you, as it has always ruined other societies. "But the opposition," you say, "is strong and crafty, and you must have great preaching or none." You may perhaps obtain the services of Peter, Paul, and Barnabas, to the amount of six times during the year, for which you will probably expend one hundred dollars. For this sum you might procure the labors of Timothy, Theophilus, or Titus, (all good and capable young brethren,) one-third part of the time. You brethren in the two adjacent towns might employ him, each another third; and thus, in comfortable weather, you might, by attending each others' meetings, enjoy the benefit of constant preaching.

Besides, you might thus reap the advantages of having an exemplary preacher reside among you. He would attend the funerals and marriages in your society, form many acquaintances, acquire many friends, answer many questions, remove many prejudices, and add many believers to your number, "of such as shall be saved."

I cannot too forcibly urge the necessity of supplying yourselves, immediately, with regular preaching, for at least a portion of the time. If you do not, the opposition, which you say, is "strong and crafty," will undermine you by their superior zeal. They will draw your children into their Sabbath schools, and teach them error—they will entice away your singers, and distory your choir—they will get up protected meetings, work upon the sympathies of the nervous and sensitive, and make bigots, if not maniacs of your wives and daughters—they will misrepresent your sentiments, and there will be no one to answer them.

These are not only evils that will result from the course you are contemplating. As these distinguished brethren reside at a distance, and their services are in demand in strong and numerous congregations, such as at Ephesus and Corinth, there may come a time when you cannot obtain them; and then, having been accustomed to grate preaching, you will not be able to sit under the less eloquent labors of other disciples, and your society will go down. But even if you could procure these eloquent brethren constantly, I doubt whether, in the end, it would prove most beneficial. Their praise being in all the churches, from the activity they have exhibited in the cause, and preaching, as they, consequently, always must, in the face of expectation, they are compelled to deal out their gold. After a time, their mental purses will be reduced to silver, and

finally to copper—unless they should manage to live along by borrowing.

On the other hand, if you settle some worthy and tractable young brother among you, you will not only have a preacher you can call your own, who will be ready to serve you, "in season and out of season;" but, not having his time taken up in itinerating, by application to the means of improvement, though he begin with copper, he will soon advance to silver, thence to gold, which will grow brighter and purer, the longer you retain and cherish him.

"But why not do without a preacher, and every man be his own preacher?" says an eccentric, half-skeptical, and somewhat penurious brother. For the same reason that every one cannot be his own mechanic, his own physician, or his own advocate at the bar—simply, because every one has not the leisure nor the means of paying that undivided attention to the subject, which its nature and importance, and the well-being of society demand.

We here anticipate the objections in regard to priestcraft and corruption; and not having time to answer these objections, minutely, we shall pass by them, by admitting, that clergymen, like statesmen, have, in different ages of the world, grossly violated the integrity of their calling; and though we approve of that reforming spirit which watches over and scrutinizes the conduct and the motives both of its civil rulers, we do not believe community can more profitably dispense with the services of the one class than with those of the other.

I therefore exhort you, brethren, that you have among you, some one, whose whole time and attention shall be devoted to the investigation and communication of religious truth—who will have an opportunity of becoming better acquainted with the subject than you, individually, can be, and, therefore, competent to instruct and edify you—to build you up in faith and practice, promote your growth in grace, and in the knowledge of the truth.

THE CHILD SHAKER.

Seldom will a sight present itself that will touch stranger sympathies than that of a child Shaker. Take it in its garb, fit only for the withered form of age, with its dry response—carrying you back to scriptural communication—of yea—yea, and nay—nay; a child without the vagaries of childhood, a copy of men and women shakers, a chick upon which the mantle of Anne Lee has fallen in miniature; and the oddities of all human fanaticism will not present many an odden image. It groweth up for a solemn crossing of hands, for a life that is one long straight jacket, and for yea and nay, for the weaving of baskets, and the pressing cheeses on all week days, and a quaint old dance on all Sundays, through four score and ten years. It knoweth naught of the high places, the brilliant sights, the power and grandeur, and mechanism of that far country—that wicked Island in an ocean of Shakerism, called the world—keepeth on its growing and declining periods of life, eating, and dancing working, with a solemnity that it learns to breathe as an atmosphere, and which is little to be accounted for or conscious to itself. It hath no holidays, or spending money; it never shoots fire-crackers or lets off a squib. It does not keep a baby-house, or play at having a tea-party. The Fourth of July dawns to it like any other morning; and it never counts the weeks, and then the hours to vacation. It never hears the words father and mother; and should it die, though rarely, it will not be wept with a parent's agony, even if the natural parent stand at the bedside.—Should you in your worldly curiosity, seek a reason for this, you need not be informed, that Ann Lee said there were no parents and children in Heaven.

The Bangor Mechanic & Farmer has the following "hint."

BY THE JOB.—The Selectmen of Bath advertise for proposals to be handed in for supplying the Poor of that town with medicine and attendance. The cheapest way to dispose of the poor, who by misfortune become chargeable to the town, would be to cut their heads off. The best way to take care of them is, to do it with the same care and diligence as we would one of our own family,—at least so we think.

JOSEPH Y GRAY
TAILOR.

RESPECTFULLY informs his friends and the Public, that he has taken the Shop over the Franklin Bank, where he executes the Tailoring Business in all its Branches, he flatters himself that he shall be able to give general satisfaction to all who may favour him with their Custom.

Gardiner, Nov. 27, 1835. tf.

DISSOLUTION.

THE Co-partnership heretofore existing between the subscribers under the firm of J. & I. Stanford is this day dissolved by mutual consent; Jordan Stanford is authorized to settle all accounts of the late firm.

JORDAN STANFORD,
ISAIAH STANFORD.
Gardiner Feb. 23d, 1836

THE subscriber will continue business at the old stand and solicits the continuance of the patronage of the public and the former customers of the late firm.

JORDAN STANFORD.

COMMERCIAL HOUSE
BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water—it stands on the stage road, and the stage stop at the door going east and west. It is also near the River, and the staging place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.
Bath, August 28, 1835. tf. 32.

GARDINER HOTEL,



THIS House being situated in the centre of the village, and in the immediate vicinity of the wharves, steamboat landing, and business part of the town, affords superior advantages for men of business generally.

Its location is also airy and healthful, commanding a fine view of the Kennebec river, and the surrounding country.

It has recently been altered and improved and furnished in a style not inferior, to any Hotel in this section of the country; and no expense has been spared to render the establishment in every way comfortable, convenient, and agreeable.

The stables are large convenient and comfortable, and will be constantly attended by faithful Ostlers.

Good Horses and Carriages will be kept to let on as reasonable terms as elsewhere.

JOHN ELLIOT.
Gardiner, Nov. 20, 1835. tf. 44.

AGENTS FOR THE INTELLIGENCER.
YORK COUNTY.

Kennebunk, James Osborne, Jr. p. m.; York, Solomon Brooks, p. m.; Hollis, J. Merrill, p. m.

CUMBERLAND COUNTY.

Brunswick, Joseph McEllen, p. m.; Rev. Seth Stetson; Danville, James Goff, Jr. p. m.; Freeport, Seth Bailey, Jr. p. m.; Gray, Meshach Humphrey, p. m.; Hon. Eliab Latham; Milford, N. L. Woodbury, p. m.; New Gloucester, Rev. Jabez Woodman; Portland, Charles J. Barbour; Westbrook, Benj. Quimby.

LINCOLN COUNTY.

Alna, Capt. David Otis; Bath, D. Y. Kenhall; Bowdoinham, Matthew P. Spear; Lewiston, Dan Read, p. m.; Lisbon, Cyrus Haskell, Col. William P. China; Littlefield, Asa Batchelder, p. m.; Rufus Blake; Thomaston, Phineas Tyler, James Wheaton; East Thomaston, John Spafford, p. m.; Union, E. Cobb; Wiscasset, Barker Neal; Warren, Seth Weatherbee; Waldoboro', Parker McCobb, Jr.

HANCOCK COUNTY.

Bucksport, Sewall Lake, p. m.; Castine, Nath Wilson; Ellsworth, — Paddleford.

WASHINGTON COUNTY.

Houlton, Gen. Joel Wellington; Lubec, Rev. S. W. Clark; Alexander, J. Stephenson, p. m.

KENNEBEC COUNTY.

Chesterfield, Joseph Keith, p. m.; Farmington, Rev. Thomas Beede; Farmington Falls, A. B. Caswell, p. m.; Greene, Luther Robbins, p. m.; Readfield, Lory Bacon; Vassalboro', Jacob Butterfield; Winthrop, David Stanley; Waterville, Hon. A. Smith, p. m.; Wayne, Capt. Jacob Haskell.

OXFORD COUNTY.

Brownfield, Gen. James Steele, p. m.; Buckfield, Col. Aaron Parsons; Fryeburg, William Stevens; Canton, Hon. Cornelius Holland; Hiram, Alpheus Spring, p. m.; Livermore North, Col. J. Stone, p. m.; Norway, Rev. H. Hawkins.

SOMERSET COUNTY.

Anson, Hon. James Collins, p. m.; Canaan, Rev. L. P. Rand; Fairfield, M. Philbrook, p. m.; Madison East, A. P. Morrill, p. m.; Mercer, Martin Burr; Parkman, Rev. Amos A. Richards; Solon, Asa Russell; St. Albans East, Thomas Skinner; Abbott, R. Gower, p. m.; Athens, B. H. Peaks; Milburn, Samuel Philbrick.

PENOBSCOT COUNTY.

Bangor, John S. Sayward; Brewer, Silas Winchester; Dexter, Gilman W. Burleigh, p. m.; Dixmont, Gen. Jesse Robinson, p. m.; Fordston, Jonathan Blake; Guilford, Hon. Joel Keley, p. m.; Hampden, Dr. Allen Rogers; Orono, I. Washburn, Jr.; O'd Town, Asa Smith; Sangerville, Rev. B. Bursley.

WALDO COUNTY.

Belfast, D. W. Lathrop; Head of the Tide, Isaac Brown; Camden, N. Dillingham, R. Chase; Lincolnville, Francis Fletcher, Benj. McAllister; Montville, S. S. Stevens, Rev. Moses McFarland; Monroe, Rev. M. L. Chase; Palermo, Benjamin Mardin, 2d.

The above gentlemen are authorized to receive payments and forward subscribers names for the Intelligencer, and their receipts will at all times be valid. We have not so full a list at present as we intend to have, other names will be given anon. We have perhaps omitted some names who acted as agents the last year, if so it was not done intentionally, and they are respectfully requested to continue their agency. We shall revise our list as soon as possible and make alterations as circumstances may require.

E. HUTCHINS & CO'S
NEWLY IMPROVED
INDELLIBLE INK

E. H. & Co. have, by means of their new chemical compound, been enabled to give the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchings & Co. written by them only, at No. 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & CO., Ag'ts, Gardiner.
Gardiner, Jan. 13, 1836.

Commissioners Notice.

NOTICE is hereby given that the Hon. Judge of Probate has allowed a further time of three months from the date hereof, for the Creditors of the late

THOMAS GILLPATRICK Esq.,

to bring in their claims, and that the Commissioners will be in session at the selectmen's office in Gardiner, on Thursday 21st of April next at 2 o'clock P. M. for that purpose.

EBEN R WHITE, } Commission-
L. H. GREEN, } ers.
Gardiner Jan. 25th 1836.

CELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomium. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses foundered by eating to excess, or drinking cold water when warm, to such as discontinue any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful of night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

Prepared and Sold by JAMES BOWMAN,
GARDINER, Maine.

PRICE 37 1-2 cents.

We the undersigned having examined the Receipt for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M. D.
D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powder prepared by James Bowman Gardiner Maine, do cheerfully recommend them to the public for Distemper and Coughs.

CHARLES SAGER, } Gardiner.
A. T. PERKINS, }
J. D. GARDINER, }
SAMUEL HODGSON, } Pittston
BENJ. HODGES, } Augusta
JOHN H. ELSDRIDGE }

— A L S O —

THE Genuine "ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chillsains—it is not second to any other Liniment, British Oil or Opodeldine now in use.

Feb. 26, 1836. 1y.

TO INVALIDS.

DR. RICHARDSON, of South Reading, Mass. has (in compliance with the earnest solicitations of his numerous friends,) consented to offer his celebrated Vegetable Bitters and Pills.

To the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz: Dyspepsia; Sinking; Painfulness or Burning in the Stomach; Palpitation of the Heart; Lowness or Diminished Appetite; Dizziness or Headache; Constipation; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the form of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above Vegetable Medicines, and they may be taken without any hindrance of business or amusement, and will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardiner; David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco. copy 2

STIMPSON'S

CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates cold, are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primæ, occasioned by frequent colds and obstructed perspiration. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age, either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for seamen, exposed to the evil fevers and bilious complaints contracted in w. climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Hon. Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper—Suffering men should never put to sea without them. I beg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK.

Portland, Me., October, 1823.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

DANIEL ROSE.

Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

JACOB GOODWIN.

Thomaston, Jan. 11, 1826.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendence.

General Agents for the sale of these Pills in Kennebec, JAMES BOWMAN, Gardiner; T. B. Merick, Hallowell, and W. H. Stevens, Pittston.

Jan. 26 1836. 1y.

TO ALL WHO HAVE TEETH!

A recent discovery to prevent the future REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound Esq. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and superseded the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most cases pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which, by the medicinal power of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is removed it is not likely ever to return. The extensive power of the General Agent has put it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN,
FRANCIS BUTLER,
JONATHAN KNOWLTON,
THOMAS D. BLAKE, M. D.,
JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me., Sole General Agent.

BENJAMIN DAVIS Esq., Augustus, Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be post paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers.

Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winthrop. Wm. Winter, Chesterfield. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Topsham. Z. T. Milliken, Farmington. James Dinsmore, Biddeford and Elmfield. E. F. Day, Strong. Belton Bean & Co., Jay. Seth Delano, Jr., Phillips. E. Bates, Norridgewock. J. M. Moor & Co., Wiscasset. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell.

N. B. To prevent fraudulent speculation the paper of directions accompanying each bottle has the written signature of the sole General Agent.

Farmington, Jan. 29, 1836. copy 2

Compound Syrup of

ICELAND MOSS,

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its medicinal qualities have been long known, and highly appreciated. This plant contains a larger proportion of VEGETABLE MUCILAGE than any other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals, so in the case of this most invaluable Moss. Its virtues were first discovered by their effect on the hardy long lived and sagacious Rein-Deer, which derives its principal nourishment from the ICELAND MOSS, and whose milk becomes so highly infused with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only.

E. HUTCHINS & CO., Baltimore,

and none is genuine unless it has their fac-simile on each bill of direction—also upon the envelope, and sealed with their seal.

For sale by A. T. PERKINS, Agent, Gardiner; Maine; FULLER, Augusta, and JAMES BOWMAN, Gardiner.

Gardiner, Jan. 29, 1836. 2

Improved Clay and Brick

MACHINE.

THE subscriber having recently made a valuable improvement for the Manufacture of BRICKS by MACHINERY, with the application of HORSE or WATER POWER, offers it to the public. It is a complete labor saving Machine, as by Horse Power thirty six or even more, finished Bricks may be cast in one minute, ready for drying. These are engaged in the manufacture of Bricks, and provided with one of those valuable Machines, are cost being trifling, when the saving in hard labor is considered. Many experienced Gentlemen have examined the Machine and seen it in operation, and returned of them have kindly tendered Certificates of their approval of the same.

ROBERT RANKIN.

FRANKFORT, Me. 1834.

THE subscriber having purchased one half of the

Patent right of the proprietor for the Construction of Lincoln and Kennebec, hereby gives notice that said Machine may be seen in operation at East Thomaston. Those who are engaged in the Brick business are respectfully invited to come and examine for themselves.

KNOTT CROCKET.

East Thomaston, August 21, 1835. tf. 31.

TERMS OF PUBLICATION.

THE CHRISTIAN INTELLIGENCER will be published as heretofore, at Gardiner for two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of the annual subscription, two dollars and fifty cents will be considered the price and accordingly required.